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[For the Common School Journal.]

**DUTY OF PARENTS TO COÖPERATE WITH TEACHERS.**

WHAT a title! what a subject! What should we say, if some person should soberly present to us an essay on the duty of one hand to coöperate with the other in working; or of one foot to coöperate with the other in walking? Are there, in fact and in truth, any parents who do not coöperate with the teachers of their own children? and is not the above title an ingeniously-constructed libel on the fathers and mothers of the land, insinuating their guilt in the non-performance of one of the plainest, clearest, most imperative duties belonging to the parental relation?

And yet, in all school reports, in essays and public addresses, on the subject of Common School education, this is a stereotyped, ever-recurring phrase. Take up the Abstracts of the Massachusetts School Returns, or the Reports of the County Superintendents of the State of New York, or any document or book expository of the preliminaries, the essentials, the indispensable conditions of prosperity, in any system of Common Schools, and one can hardly open to a place where this subject is not introduced, enforced, dwelt upon, as though some enormous wrong existed; as though the law of parental love, which nature has so deeply implanted in the human heart, had been in some strange way suspended, or superseded, and evils, imminent and incalculable, were to be the consequence.

The duty of parents to coöperate with teachers! One is tempted to ask how it can be otherwise than that they should coöperate. It is a parent's duty to educate his children, — to develop their faculties, to store their minds with useful knowledge, to train them to the control and regulation of their appetites and passions. It is as much a parent's duty to do these things, as to avert starvation by supplying them with food; or to save them from death by furnishing garments and shelter; or to prevent them from perishing in the water or in fire. It would be well if all parents were personally competent to the

performance of this duty. But, in the present state of society, a vast majority of parents are unable, either on account of their own deficient education, or from want of time, to attend, in person, to the discharge of this duty. An arrangement is therefore entered into, by which all the parents, living within a convenient distance from a common centre, associate themselves together, and, in their joint capacity, employ a teacher, to perform for them, in the education of their children, a duty which they cannot attend to, or can only discharge imperfectly. Thus the teacher becomes their agent, supplying their place, and doing their duty. He is not an intruder, invading their precincts with force and arms, and usurping a portion of their rightful authority. He is not a rival, maintaining a competition with them, grasping at their privileges, and striving to supplant them either in the control or the affections of their children; but he is their substitute, their helper, their friend; doing what they themselves should do, or cause to be done. And the simple question is, whether, under these circumstances, they shall help him or hinder him; whether they shall obstruct or facilitate his efforts; scatter obstacles or furtherances along his path. While the teacher is aiding the parent to do his own work, shall the parent encourage and counsel, or baffle and thwart him? that is, — for it comes precisely to this in the end, — shall the parent undo, with one hand, what he is doing with the other, and render the accomplishment of his own desires, and the discharge of his own duties, impossible? Shall he cut off his own hands, and put out his own eyes?

In the present complicated relations of society and of business, most men undertake to do more than they can personally accomplish. No one, indeed, is entirely independent of the coöperation of others. The farmer has a larger farm than he can cultivate with his own hands; the manufacturer cannot run every part of his own machinery; the artisan and mechanic underlet portions of the work they have undertaken to do for their customers. Hence, as a matter of course, — and it is so much a matter of course that no one thinks any thing about it, — they employ laborers, operatives, workmen, or journeymen, to enable them to prosecute their respective departments of business, and to complete what they have undertaken to do. Now, what would be the pecuniary consequences, if farmer, manufacturer, and mechanic should constantly pass to and fro, among their respective workmen, ploughing up fields of grain which had been sown; cutting half-finished webs of cloth out of the loom, or burning a house, or demolishing a machine, which their workmen were constructing from their own materials? Yet these are wholly inadequate illustrations of the folly of a parent, who interferes with and perplexes a teacher, while instructing or training his child. Waste lands can be reclaimed by cultivation, new products of the factory obtained,

and another house rise upon a foundation strown with the ashes of its predecessor. But, in acquiring an education, lost opportunities are irrevocable. Over the fleeting years of a child the sun never goes back, as upon the dial of Ahaz. A twist in the disposition of a child, caused by the parent's pulling in one direction, and the teacher in a contrary one, can never be straightened; for the bent fibres will betray the wrench to the end of existence.

But there are other illustrations, more direct and apposite than any we have given. In the whole community, not the head of a family can be found, who does not know, who will not acknowledge, that a unity, both in theory and in practice, between the father and mother of a family, is absolutely essential to the proper government of the children; and that a difference in parental administration is fatal to the best interests of those who are its unfortunate subjects. Even in those unhappy cases, where an irreconcilable difference of opinion exists between the father and mother, in regard to the best modes or means of family government, if they have a vestige of good sense remaining, or any glimmering perception of propriety, they will keep that difference to themselves. When before their children, it will be one of the interdicted subjects of conversation, and they will earnestly endeavor that the practical administration of the one shall not counterwork that of the other. What deplorable consequences must result from an open collision between those to whom allegiance is jointly due! How can children ever learn to obey, when a command issued by one parent is countermanded by the other? What salutary efficacy can there ever be in discipline, when the half-corrected child is snatched from the hand that is administering punishment, and the offender is left to read his present justification, and his future impunity, in the rebuke which is given to the corrector? What self-denial will a child ever learn to practise, if a dainty forbidden to him by one parent, is openly or secretly given to him by the other? A state of anarchy is bad enough, in which to rear up children; but two hostile sovereigns, alternately exercising their authority, granting exemption from each other's laws, and vainly striving to enforce their own, would ruin any kingdom, though its subjects were angels.

In most families, there is some governess, nursery-maid, upper servant, or domestic, to whom, in a greater or less degree, parental authority is delegated. During absence, sickness, or while engaged in business or pleasure, this inmate of the house is temporarily intrusted with the care of the children. But what efficiency of government could such a substitute or agent be expected to exercise, if daily subjected, in the presence of the children, to the condemnatory or disparaging remarks of the parents? Will children respect a person who has been made a continual object of ridicule before them? Will

they receive the instructions or heed the counsels of one whom they have been led to number in the catalogue of dunces? Will they yield prompt and affectionate obedience to one whom they have been taught to look upon as a petty tyrant and usurper? When the arrival of an assistant in the instruction or government of the younger members of the family is hourly expected, do any sensible parents gather their children around them, and, by way of preparing them for the new relation towards a stranger, into which they are about to enter, do they say to them, "Now, my chickens, we are going to put you under the care of a hawk"?

Yet what better is it, if a parent speaks disparagingly, before his children, of a teacher, who is expected, within a few days, to come into the neighborhood, and commence the school which they are to attend? What better is it, if, after the school has been commenced, the parent inquires of his children respecting its management; and, on hearing their *ex parte*, and probably incomplete, if not actually erroneous statements, pronounces the course of the teacher to be unskilful, or partial, or cruel? Still worse, far worse is it, if, when a child has committed a breach of some well-known rule, — even though that rule may not have been the most judicious or unexceptionable, — and has been subjected to the foreknown penalty of his transgression; — far worse is it, we repeat, for the parent to receive the child into his embrace, espouse his cause, vindicate his offence, heap abuse upon the teacher, and threaten, — perhaps even *execute* vengeance upon him, by public denunciation or personal assault; — and all this without making any inquiry into the circumstances of the case. Such a course is a tissue of wrongs. It is a combination of various injustice in a single act. It is a wrong against the teacher, who ought not to be condemned unheard. It is a wrong to his own child, who is encouraged thereby to renewed disobedience. It is a wrong to the school, and to the great cause of Popular Education; because it tends to impair the usefulness of the one, and to defeat the sacred object of the other.

Great advantage results every way, — to the pupil, the school, and the cause, — when parents directly and efficiently *coöperate* with a teacher; that is, *work with him*. The expressive phrase, in common use, *pulling at the same end of the rope*, expresses the union of purpose and of effort, which ought always to exist between parent and teacher. When parents and teachers attach themselves to a child, whether it be by the cords of love or of fear, and then pull in opposite directions, the child will not remain motionless and uninjured, but will be drawn in twain.

The way in which parents are bound to coöperate with the teacher is, to send *their* children and *his* pupils to school regularly every day, and punctually at the hour. Parents are not



only bound to fill the satchel of their children with the requisite books, but to see that their minds are in a right frame, — filled with ardor for study, with love for the school, and with respect and confidence for the teacher. A district with fifty families is as complicated an object as a machine with fifty wheels. What kind of product could the best workmen turn out, if some half dozen of the wheels should perversely revolve in the wrong direction?

But the duty of parental coöperation is more strikingly manifested by an exhibition of the mischiefs consequent upon parental opposition. Such opposition not only forfeits all the good which a school might otherwise produce, but it incurs immense evils; of which the perpetrator and his own children, — whom he is bound, as by an oath, to improve and bless, — must suffer the largest share. He who assails the teacher, by alienating from him the respect and affection of his children, may aim a deadly dart at him, but he pierces him through the children themselves.

Lest any one should say that the doctrine of this article upholds a sort of divine right in the teacher, to demand, under all circumstances, the support of the parent, and that it forbids remonstrance or inquiry respecting his course of conduct, we say, distinctly, that we mean no such thing; — that this article tends to no such conclusion. Teachers have done wrong; they may do so again; and teachers, as well as parents, must abide the results of their own misconduct. Teachers and parents alike have rights, — the latter, both on their own account and on account of their children. If there be any reason to suppose that children have been maltreated at school, let private inquiry be made; and, if the supposition be proved true, let the wrong-doer be reprimanded or dismissed, as the aggravation of the offence may require. But while he is teacher, and up to the day when he shall be adjudged no longer fit to exercise this honorable calling, let every parent do what he can to make his relation to the school a useful relation, and free from the retinue of evils that come in the train of opposition.

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**"OF SUCH IS THE KINGDOM OF HEAVEN."**

A BLIND old beggar, with his hat in hand,  
Neglected by the busy passers-by,  
I noticed shyly at a corner stand,  
With moisture falling from his sightless eye.  
A child came by, — a laughing little creature,  
With joy and innocence in every feature, —  
Skipping forth gayly to an apple stand.  
She saw the beggar, and became less gay;  
Then flung the bit of silver, in her hand,  
Into the old man's hat, and ran away.

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Of all thieves, fools are the worst; they rob you of time and temper.

[For the Common School Journal.]

## HOW TO TEACH ELEMENTARY ARITHMETIC.

## No. I.

MR. EDITOR ; I wish to offer to teachers, through the pages of your Journal, some suggestions on teaching the very elements of arithmetic ; and some lessons which they may use with classes just commencing this study.

It is very desirable that, in giving the first lessons, some tangible objects be employed, and that these should be, at least occasionally, put into the hands of the children, and always be in their sight. Some schools have an apparatus of blocks for this purpose ; in some the Abacus is exclusively used ; in some the fingers. Some teachers employ marks on the black-board, and some content themselves with the pictures of things given in the first books on arithmetic. A quantity of beans are as convenient for our purpose as any thing. Counters, marbles, any thing of the kind, answer a good purpose ; let it be something, however, which the child can see and handle, and can put in sets. The repetition of the words *one, two, &c.*, teaches the child only words, which are not even names to him ; — words very necessary to be known, but which convey no information whatever.

Nor is it sufficient to point to different objects in succession, and say, "one," "two," &c. ; "for thus the child is liable to attach to one, two, &c., the notions which belong to *first, second,*" &c. "We have seen an instance in which a child, on being asked the meaning of three, showed the finger which had usually been the third in his reckoning."\* Suppose that *beans* are the counters used. Put down one ; say, and cause the pupils to repeat, "That is one bean." Put down two, "There are two beans." "Hand me one bean." "Hand me two beans." Proceed in this way till the pupils can count five. Now let the following lessons be practised. "How many are 1 bean and 1 bean?" "Put 1 bean to 1 bean, how many?" "Take 1 bean from 1 bean, how many will be left?" Let the pupil *do* these things, and then answer. If you have other counters, as marbles, say, "1 marble and 1 marble, how many?" If not, take any other things which are convenient ; as 1 piece of chalk and 1 piece of chalk. Use other things which cannot be laid together, as 1 desk and 1 desk, 1 window and 1 window, &c. ; being careful not to mention together dissimilar things, and to require that the name of the article used be mentioned in the answer.

In the subsequent lessons, it will be taken for granted, that these recommendations will be followed.

\* De Morgan, "On Teaching Arithmetic." I have borrowed freely from this work.

1 and 1 are how many ?  
1 from 2 leaves how many ?  
1 and 1 and 1 are how many ?  
1 and 2 are how many ?  
2 and 1 are how many ?  
1 from 3 leaves how many ?  
2 from 3 leaves how many ?

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1 and 1 and 1 and 1 are how many ?  
1 and 1 and 2 are how many ?  
1 and 2 and 1 are how many ?  
1 and 3 are how many ?  
2 and 1 and 1 are how many ?  
2 and 2 are how many ?  
3 and 1 are how many ?  
1 from 4 leaves how many ?  
2 from 4 leaves how many ?  
3 from 4 leaves how many ?

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1 and 1 and 1 and 1 and 1 are how many ?  
1 and 1 and 1 and 2 are how many ?  
1 and 1 and 2 and 1 are how many ?  
1 and 2 and 1 and 1 are how many ?  
1 and 1 and 3 are how many ?  
1 and 3 and 1 are how many ?  
1 and 4 are how many ?  
2 and 1 and 1 and 1 are how many ?  
2 and 1 and 2 are how many ?  
2 and 2 and 1 are how many ?  
2 and 3 are how many ?  
3 and 2 are how many ?  
4 and 1 are how many ?

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1 from 5 leaves how many ?  
2 from 5 leave how many ?  
3 from 5 leave how many ?  
4 from 5 leave how many ?

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Let me again say, that it is assumed that the above lessons are worked with counters ; that the teacher has varied continually the form of the questions ; as, "Two books and two books are how many ?" &c. ; and that cases have been continually supposed ; as, "If you give James 2 marbles, and John 2, and Charles 1, how many do you give away ?"

It need hardly be added, I trust, that the writer has no intention of trying to supersede the excellent books already provided for children who are learning arithmetic ; if he can assist the *teacher* at all, his designs are answered.

After scholars have been trained, by the use of counters,

and by making suppositions, to make combinations of numbers readily, the questions should be made abstract; as, "one and one are how many?" &c.; but the teacher will find constantly the necessity of going back to the use of visible objects, to assist the scholar to add and subtract, multiply and divide.

1. What parts can you separate 2 into? 1 and 1.
2. How many ones make 2?
3. If I put down 1 bean, how many more must I put down to make 3?
4. If I put down 2 beans, how many more must I put down to make 3?
5. How many ones make 3?

If the second and fifth of the above questions are not understood, they must be illustrated. The teacher puts down one bean; "What is that?" Ans. "One bean." He shows another; "What is that?" Ans. "One bean." He places them together; "1 bean and 1 bean are how many?" Ans. "Two beans." Then, "How many ones in two?" &c.

The teacher lays down 4 beans; "How many are there?" Separate the pile into two equal piles; "How many in each?" "Two and two are how many?" "Two times two are how many?"

This will probably want explanation; the child will hardly attach any idea to "times."

Take up one bean; "What is this?" "One bean." "How many times one?" If this question is not understood, the teacher must say, "It is one times one." He asks, "How many times 1 bean is it?" He takes up two beans; "How many?" Ans. "Two." "How many times two?" And thus till the idea is obtained. Then return to the question, "Two times two are how many?" "How many twos in four?"

The teacher must not rest satisfied until the scholar has learned to regard each collection containing two, three, four, five, &c., as a unit. Must I add that the word "unit" will be of no more value than any other mere word?

How many ones in five?

How many twos in five, and what over?

How many threes in five, and what over?

How many fours in five, and what over?

How many fives in five?

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1 and 1 and 1 and 1 and 1 and 1 are how many?

1 and 2 and 1 and 1 and 1 are how many?

1 and 3 and 1 and 1 are how many?

1 and 4 and 1 are how many?

1 and 5 are how many?

2 and 1 and 3 are how many?



2 and 2 and 2 are how many ?  
 2 and 4 are how many ?  
 3 and 3 are how many ?  
 5 and 1 are how many ?

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1 from 6 leaves how many ?  
 2 from 6 leave how many ?  
 3 from 6 leave how many ?  
 4 from 6 leave how many ?  
 5 from 6 leave how many ?

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How many ones in 6 ?  
 How many twos in 6 ?  
 How many threes in 6 ?  
 How many fours in 6, and how many over ?  
 How many fives in 6, and how many over ?  
 How many sixes in 6 ?

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How many are 2 times 3 ?  
 How many are 3 times 2 ?

The corresponding lessons for seven, eight, and nine I will not write out. All these should be given without book, and the teacher will, of course, supply not only the omitted lessons, but many more combinations with the numbers given than I have written.

With nine, this process should stop. With your leave, I will go on, and point out the advantage which always should be, but is not always, taken of our system of decimal notation.

T.

**GRAVE ENVY.** — In Scotland it is customary, when a death occurs in a family, to send to all the neighbors an invitation to attend the funeral. "A gude auld wife" was passed by in one of these dispensations, and, with her heart full of indignant grief, she watched the funeral gathering around a neighbor's door. It was finally too much for her, and she exclaimed in a tone of forced resignation, "Aweel! aweel! we'll ha'e a corpse o' our ain in our ain house some day! See *then* wha'll be invited!"

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A gentleman, who had by a fall broken one of his ribs, was mentioning the circumstance and describing the pain he felt. A surgeon, who was present, asked him if the injury he sustained was near the *vertebræ*. "No, sir," replied he, "it was within a few yards of the court house!"

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It has been truly remarked that "many a man has blown his brains out with a brandy bottle." There is suicide in a rum barrel as well as in a pistol barrel.

[For the Common School Journal.]

## THE CALLING OF THE SCHOOL TEACHER.

IN the estimation of those who regard the well-doing of the young, the calling of the school teacher is one full of interest. And why should it not be? It requires peculiar qualifications, involves high responsibilities, subjects to many trials. Why should it not, then, bespeak for itself the sympathy, respect, and friendly coöperation of the community?

Not simply the well-doing of the young is connected with this calling, but the future happiness and well-doing of society. Teachers act both directly and indirectly on the great social interests of the race. They have, in an extensive sense, the forming of character. To them is intrusted the modelling of minds which, in their matured strength, shall move the world.

The teacher leaves his impression on the minds of his pupils. This impression neither time nor circumstances can efface. It tells at the fire-side homes of the children, and in their associated capacities abroad. It meets and mingles with the events of coming life; restraining, inciting, and encouraging all along the pathway of their earthly existence, and even to its close. And who shall say it is lost even there? May it not, does it not, pass on with the enfranchised spirit to that higher state of existence of which this is but the shadowing? Will not the teacher's influence tell, in its results, through the uncounted cycles of eternity? Responsible work, the training of the youthful mind! A high and holy calling is that of the teacher! Who shall dare enter it with unhallowed purpose? Who shall dare give to the young mind other impress than that of wisdom, virtue, and piety?

Schools are public safes, where are deposited, not the gold and silver of the nation, but, what is of far more value, gems of thought and feeling; jewels, which shall hereafter be drawn out to beautify and enrich the national mind. Schools are deep mountain reservoirs, whence issue the rivulets which widen into mighty streams; whose waters, in their ever-onward bound, make for themselves channels through the length and breadth of the land.

In schools are training the minds whose future action shall brighten or dim their country's glory. Yes; here are those, whose light shall be as the morning, and whose brightness as the noonday; and here too, it is to be feared, are those whose light shall be but as darkness, and whose brightness but as the thunder's terrific bolt. Here are the future rulers of the state and nation. Shall they be just men, ruling in the fear of God? Here is the priest, who shall minister at the holy altar. Shall he have the learning, the piety, the zeal, of a Paul; the meek endurance, the tenderness, of a John? Here is he whose healing art shall often renovate and re-beautify the frail tabernacle

of the soul. Shall he be like Luke, the *beloved* physician? Here are the future poets, whose numbers shall be "thoughts that breathe and words that burn." Shall they, like the sweet singer of Israel, wake psaltery and harp to the high praises of heaven's King? Here are they,—the men, the women,—who shall come up, and live, and feel, and act, in all the relations of life, under its thousand ever-varying circumstances, when the fathers and the mothers shall decline in the vale of years, and pass away to the dead.

"Just as the twig is bent the tree's inclined." Who shall so bend the twigs, that they may grow up trees of strength and beauty, gracing the garden, the field, and the wood? Who shall? Who will? Teacher, the task is thine. Thy influence, combined with that of the parent, shall make the future character. Thou canst move the young mind committed to thy trust as the winds move the leaves of the forest. Thou canst impress the young heart even as the seal impresses the wax. The confidence, the affections, of the child are thine. Use thy power, but use it safely, well. Gently, lovingly, yet firmly, deal with these little ones. Write such characters on these young minds as future hours shall safely deepen, and a present and coming age delight to read;—such as shall bless the child, the man, the world; reflecting honor on thyself, and bringing glory to the Creator of all mind. Teacher, what a work is before thee! What manner of person shouldst thou be? And what qualifications are necessary to fit thee for this high trust? But this must be the subject of another number. A. M.

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THE PURITY OF A VIRTUOUS MIND. — Revelations which are calculated to pollute the imagination of the reader, ought not to be sought after under the promptings of an idle or licentious curiosity; and he or she who needlessly seeks them out, usually pays a just and severe, even though it should be an unconscious penalty for such folly. It is one which not unfrequently results in the melancholy spectacle of one sinner tumbling over another into ruin and perdition. The conversation even of the pure-minded and pious is sometimes defiled by the unnecessary introduction of such tainted topics; and we think these are times in which parents, particularly, should be on their guard against whatever may dull the edge of refinement, or impair that beautiful gloss, by which the youthful, and especially the female character should always be enamelled.

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It is stated that the property belonging to the different orders of clergy in Mexico amounts, in value, to over \$100,000,000. — There are 3500 priests, 1700 monks, and 2000 nuns.

[For the Common School Journal.]

### OUR SCHOOL SYSTEM.

THE system of conducting the Common Schools, in this State, has many admirable qualities, which commend it to the approval of all the friends of universal education. In many of its features it has been incorporated into the school policy of other states. But notwithstanding it has so much which is of the greatest practical utility for advancing the cause of popular education, there are still some parts of its workings which might undoubtedly be improved.

The duration of the schools, in all places except the cities and large villages, is extremely short, not usually exceeding three months for the winter term, and four for the summer. Even these short terms are quite too often shortened, a month each, leaving but five months for a year. This is certainly an evil which ought to be avoided; and, as our Common Schools furnish the only means of education which the great majority of the people will ever enjoy, they should be made to exert as *constant* an influence as possible.

Whether the shortness of time, during which they are kept, is owing to the system, or to some other cause, may be a question; but certain it is, that the idea appears to obtain among the inhabitants of many districts, that a school must necessarily close when the money appropriated for it, by the town, is expended. Free schools are, on many accounts, attended with incalculably good results. The principle, however, holds good in this, as in all other things, that whatever is obtained, no matter how important or useful to the possessor it may be, unless there is some toil, some personal exertion or sacrifice, — seldom proves to be of the value to him which it would be under other circumstances. Teachers, therefore, are often placed in the schools, and, as the inhabitants have no *direct pecuniary* interest to consult, they perhaps may commence and finish without having the pleasure of seeing a single patron of the school, within its doors, or hearing one kindly word of encouragement from those whose interest ought to be direct and personal. This subject has been written, spoken, and argued upon, until, if the sleepers *would* awake, they long since would have done, what every dictate of reason declares never should, under any circumstances, have been left undone. The consequences too often are, that a good teacher, discouraged by the neglect and indifference of those whose interest should be as lively as his own, teaches but an indifferent school, while a poor one grows more negligent, instead of putting forth an effort to improve.

The effects of such negligence, together with the shortness of the terms, before alluded to, are but too visible in the bad habits acquired, and the wrong direction which in many cases



is given to the minds of the youth. Carelessness usurps the place of correctness; a superficial survey, that of depth or acuteness of thought; and with such views and such teaching, no great or permanent good can be anticipated. In no study is this so plainly to be seen, and so exceedingly to be regretted, as in the greatest of all arts, — especially when the universality of its application and use is considered; — I mean Reading. This, although multitudes of the very best works upon the subject have been sent broad-cast over the land, and improvement has been added to improvement, seems, amidst the utilitarianism which has pervaded every thing else, to remain almost stationary; and, although this ought not so to be, it may be questioned, whether, under the present state of things, such defects can to any great extent be remedied. Bad habits are formed, which require not the drill of months, but of years, to eradicate; and very few permanent ideas can be fixed in the mind of a scholar, upon such a subject, by any teacher, in a time so short.

The question now is, Has our present system any thing to do with this state of things? and if so, can it be remedied? Schools should be longer and better, and this can only be done by removing the old landmarks. A system somewhat resembling that pursued by the State of New York would, perhaps, be of essential aid in bringing about a change, which would be of lasting benefit to the educational interests of Massachusetts. These ideas have forced themselves upon the mind of the writer, and should they be deemed of any importance to the cause of Common Schools, they will have accomplished their desired end.

A TEACHER.

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A SAPIENT PROVOST. — A learned weaver, stating his case before the provost of a certain western burgh, having occasion to speak of a party who was dead, repeatedly described him as the defunct. Irritated by the iteration of a word which he did not understand, the provost exclaimed, "What's the use of talking sa muckle about this chield you ca' the defunct? Canna ye bring the mon here, and let him speak for himsel?" "The defunct's dead, my lord," replied the weaver. "O! that alters the case," observed the sapient provost.

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TO GIVE UNNECESSARY PAIN IS SIN. — I have long been convinced that whatever we do to cause *unnecessary pain* to any one, is sin, whether it be a reproachful word, an unkind look, or an unfriendly action. Reformers frequently sin in their words and looks.

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Verdict of coroner's jury on an editor: — "Died of *information* on the brain."

## EDUCATION IN NEW ENGLAND.

COMPARING New England with any other portion of the globe, we doubt not that, in point of intelligence, its rank is high, very high. And, what is peculiarly gratifying, its rank is rising from year to year. We have now much better schoolhouses, much better schoolbooks, much better schoolmasters, much better systems of instruction, than were common within the memory of our fathers. But after all that can be said, there is, in sober truth, a vast amount of ignorance in the most intelligent portions of the land of the Pilgrims. If any one denies this, let him enter upon an investigation. Take, for example, twenty families of a neighborhood in any of our towns or villages. How many, young or old, can read with accuracy? can read without stammering or whining? can read without spelling, and without barbarous pronunciation? — How many can write a letter in neat style of phraseology, punctuation, and penmanship? How many understand the grammatical facts and rules of their vernacular tongue? How many can converse without intermingling solecisms and vulgarisms in their discourse? How many can detail the history of their native town, their state, their country? How many know whether the southern boundary of Europe is the Mediterranean Sea or the Indian Ocean? — Whether Kamschatka is near Terra del Fuego or the Isles of Japan? In a word, how many carry a map of the world in their minds?

Go into a social circle, and call upon some one to read an interesting article of intelligence. Go into our taverns and stores, and look at the advertisements. Examine the original documents, which come from town clerks, justices of the peace, lawyers, physicians, ministers, — all; or, to crown the whole, go into a printing-office. What are the results?

These suggestions are sufficient to convince any one, that we in New England are not overstocked with the fruits of education. And although we may possess a decided advantage, in respect to general intelligence, over every other section of the globe equally large, it is of some practical consequence that we should not be blind to our real deficiencies.

Every town and every hamlet should have a library. One hundred dollars will purchase a very respectable collection of useful books. There are many of the youth of both sexes who would make good use of a library, during those hours, which are now squandered, and worse than wasted. And perhaps many parents, too, might spend their evenings much more profitably. Some of those fathers, who find the charms of the bar-room superior to those of their fire-sides, might be induced, by the interest of some valuable book, to remain at home with their families, when at leisure, instead of murdering their time, corrupting their morals, blasting their good name, and exhibit-

ing a most pernicious example to the rising generation. It is a deeply interesting spectacle to see parents surrounded by a circle of intelligent children, into whose minds they are ever prompt to instil the precepts of wisdom and virtue.

Our common town schools demand more attention. Let school committees consist of judicious and faithful men; let instructors be obtained, who shall do honor to their responsible office; let neither poverty nor niggardliness prevent the use of suitable schoolbooks; let instruction be given in convenient and comfortable rooms; let our attention be employed to promote habits of punctuality; — then, and not till then, shall we have reason to boast of the elevated character of our system of popular education. A great work is to be done in our own, as well as in every other community. And let all who love New England, — let all who would perpetuate the blessings of civil liberty in these United States, — let all whose hearts would be gladdened by the intellectual and moral renovation of the world, cordially and vigorously engage in this work. — *Salem Gazette*.

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**MACHINE FOR WEIGHING AND ASSORTING COIN.** — Mr. Cotton, who is governor of the Bank of England, has invented this machine for the purpose of weighing sovereigns, and separating the light ones from those of standard weight. It is so delicate, that it detects with precision a variation of a twelve thousand two hundred and fiftieth part of the weight of a sovereign. The coins are placed in a tube, or hopper, whence they are carried on to a small platform, which is suspended over a delicately poised beam, to the other end of which is appended the standard mint weight. On setting the machine at work, a sovereign is placed on a platform, and if it is full weight, a small tongue advances and strikes it off into a till appointed to receive it; but if it is light, the platform sinks, and brings it within the reach of another tongue, at a lower level, which advances at right angles to the former tongue, and pushes the coin into another till. Other coins succeed in rapid rotation, so that the machine can weigh and sort 10,000 sovereigns in six hours, while an experienced teller can, at the utmost, only weigh between 3000 and 4000 coins by hand scales, in the same time, and even then, the optic nerve, by incessant straining, becomes fatigued, and errors occur. — *Journal of Franklin Institute*.

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**SWEARING.** — The Congregational Journal says, "There are no oaths in the Choctaw tongue. When an Indian swears, he can only employ English expressions of profanity."

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**A DIFFICULTY** overcome, with a consciousness of a felicitous effort, always prompts to the encountering of a new one.

**CANDID.** — An apothecary in Salem has written over his door, — "All kinds of DYING STUFFS sold here."

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#### SCHOOL BOOKS.

**ANCIENT HISTORY**, illustrated by Colored Maps, and arranged to accompany a Chronological Chart ; for the Use of Families and Schools. By C. A. Bloss. New York : Saxton & Miles. 1845.

**HISTORICAL CHART**, containing the Prominent Events of the Civil, Religious, and Literary History of the World, from the Earliest Times to the Present Day. By Azel S. Lyman. James H. Doughty & Co., Philadelphia. 1845. To which are added, Questions to Lyman's Chart of Universal History, with a Key.

**THE EDUCATIONAL READER**, containing Selections from a Variety of Standard English and American Authors, in Prose and Poetry ; adapted to Family and School Reading. By S. S. Randall. Albany : E. H. Bender. Boston : W. J. Reynolds. 1845.

**THE ELEMENTARY SCHOOL READER**, or Moral Class Book ; designed for the Use of Schools and Families. By S. S. Randall, Author of the Educational Reader, &c. Albany : E. H. Bender. Boston : W. J. Reynolds. 1846.

**THE YOUNG ANALYZER**, being an easy Outline of the Course of Instruction in the English Language, presented in McElligott's Analytical Manual ; designed to serve the double Purpose of Spelling-Book and Dictionary, in the Younger Classes in Schools. By James N. McElligott. Mark H. Newman : New York. 1846.

**MANUAL, ANALYTICAL AND SYNTHETICAL, OF ORTHOGRAPHY AND DEFINITION.** By James N. McElligott. New York : Mark H. Newman. 1846.

**ARITHMETIC, IN TWO PARTS.** Part First : Advanced Lessons in Mental Arithmetic. Part Second : Rules and Examples for Practice in written Arithmetic. For Common and High Schools. By Frederic A. Adams, Principal of Dummer Academy. Lowell : Daniel Bixby. 1846.

**THE GRAMMATICAL READER, No. 2.** By Edward Hazen, A. M.

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